Now, we find the plan of redemption fitted in every particular to meet the evils existing in the world, as these present themselves to an earnest and thoughtful mind. This adaptation furnishes one of the highest of all the internal proofs in favour of the religion of the Bible. There may be an argument derived from the beauty of the style, so much superior to what might be expected from Hebrew shepherds and Galilean fishermen: and an argument from the heavenly elevation and purity of the morality: but there may be an argument of a still higher order obtained from the fitness of the whole scheme in its reference to the government of God and the state of mankind. That these excellencies should all have met in a cunningly-devised fable of certain Hebrew writers, is a supposition vastly more improbable than that the religion should have descended from heaven. Those who ridicule the alleged credulity of the Christian, are themselves obliged to yield their assent to the most monstrous incredibilities.

Nature cannot tell beforehand how a Divine intervention is to accomplish its object, for that intervention must be beyond nature, beyond all its findings and experience. It can announce, however, that if it meet the clamant evils, it must be of a twofold character, corresponding to the twofold derangement.

FIRST, THERE MUST BE A PROVISION FOR VINDICATING THE DIVINE GOVERNMENT, DISHONOURED BY THE REBELLION OF THE CREATURE, AND THIS IN ACCORDANCE WITH THE CHARACTER OF GOD. THEN, SECONDLY, THERE MUST BE A PROVISION FOR RECTIFYING THE HEART AND NATURE OF MAN. The first of these IS found in the righteousness and sufferings of the Mediator, as giving glory to God, and effecting a reconciliation: and the second is provided in the inward operation of the Sanctifier. In the one, God's government is justified: and by the other, man's character is sanctified.

FIRST, THE INTERVENTION MUST PROVIDE FOR THE VINDICATION
OF THE DIVINE GOVERNMENT.

"Of law, there can be no less acknowledged than that her seat is in the bosom of God: her voice, the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power: both angels and creatures of what condition soever, though each in different sort and manner, admiring her